/27 cont'd/

here.) However, their fishing methods and the scale of the fishing are not as extensive as those of the Li. Other than when they occasionally join the Li in large-scale fishing, they usually fish individually or in a small group. In any case, fishing plays no important role in their economic life.

6. Handicrafts

Bamboo is common in the Miao area, and there is a well-developed industry in bamboo. Among their products are baskets, boxes, winnowing baskets, strainers, etc. Aside from those for domestic use, the surplus products are exchanged with the Li for rice and grain to meet food shortages. The men are skilled in making wooden furniture. Tables, stools, mortars, troughs, etc., are all homemade. They can build a house within a short time with purlins and rafters made by themselves. Needless to say, these houses are very primitive.

The Miao women are good weavers. I regret that I have not personally examined their weaving. In particular, the Miao women are experts in dyeing. There is a species of plant in the Miao area /28/ which produces blue juice. The women pick the leaves from the plant and soak them in a large water jar. The dyeing process consists of daubing white cotton cloth with wax and thus drawing and painting on it various kinds of designs as the dyer pleases. The cloth is then soaked in the jar of blue indigo. After a short time, the cloth is taken out, and the wax is cleaned off, leaving the design on the blue cloth. This method of dyeing is called the "wax method." Ryûzô Torii* also observed this method of dyeing among

/* Professor Ryûzô Torii (1870-1953) was a well-known Japanese anthropologist.—Tr./

the Miao in Kweichou province and has described it in great detail. He is quoted as follows: "First, they set out the cloth in a certain place, wax is then melted a little, and on the cloth designs are painted with the melted wax at the dyer's pleasure. After the

/28 cont'd/

396 designs are completed the cloth is dyed. This is a very difficult
286 craft; if it is not skillfully done, the wax design may be broken. Thus skill and concentration are the two requirements of this craft. After the dyeing is completed, they wash the cloth with clean water, and after this set it out in a sun-drenched open area to dry, in order to remove the wax. When the wax is completely cleaned away, the process is completed." (See the Chinese translation of Miao Tsu Tiao-ch'a Pao-kao /Report on an Investigation of the Miao People/, p. 267.)

285 Miao women still use bags made of hemp fiber. When they
482 go out, they carry them on their backs; all their miscellaneous
415 possessions are packed in them. They resemble the Cantonese women who carry babies on their backs.

7. Trade

437 Because their productivity is slight and their products are very
438 similar, there is almost no trade, not even barter, among the Miao themselves. Though they carry on some trade with the Li, their
439 commercial relations have not gone beyond the barter stage, such as the exchange of bamboo products for rice mentioned above. Truly complex trade is only carried on with the Chinese, and it is only a start. This is of several types. First, there are the Chinese peddlers who bring goods to sell in the Miao villages and, at the same time, buy the local products from the Miao. Second, the
[443] Miao occasionally /29/ go to the Li markets to do business with the Chinese merchants. In the capital of Pao-t'ing district and in the Wen-hua market of Ta-ch'i under the jurisdiction of the district, one frequently sees traces of the Miao people of the vicinity. Third, they go to more distant Chinese markets to buy and sell. But this is done at no set times; only when they lack some necessity do they go. The Miao live deep in the mountains; these Chinese markets are all equally distant. A few are several tens of li away but many are a hundred li away. Since the Miao all live a simple life in which few things are really needed, the occasions when they come out to a Chinese market to trade are rare, once or twice a month at the most.

/72 cont./ They reared the
231 silkworms until the cocoons were formed, wound off the silk
[283] from the cocoons, reeled it, and made it into native thread
[291] and silk. They dyed the material and made it into women's clothes. Recently they have learned how to hatch the worms from eggs themselves.

[285] The number of Miao who keep bees is quite large. They weave dup, open bamboo baskets, plaster them with mud on the outside, and make three openings in the front (Illus. 39) for the bees to go in and come out. They are covered with old
[438] bamboo hats. The honey produced is mainly sold. The yellow
237 wax is used to burn in place of incense and candles when wor-
[782] shiping the spirits.

225 Crafts. — The most common handicraft industry among the Miao is the weaving of bamboo wares. Bamboo splints are used to make baskets, containers, back carriers, fish traps, mats, and hats. The manufacture of hats and back carriers
[291] shows fine workmanship. The bamboo hats are worn by men
[482] and women over the headband in place of umbrellas. The back carrier has two carrying rings. At the time of use these go over
[854] the shoulders, with the basket full of various articles on the back. Women going into the fields often place their babies in the carriers so they can be free to work as usual. In addition to the use of bamboo as a raw material in weaving things, there is
[513] also lampwick grass, which can be woven into bed matting.
[438] After meeting their own needs the surplus is also sold. The cloth
286 woven by the women resembles that of the Chinese both in
[771] method and in design, and is also sold. Ninety-nine per cent
[438] of the Miao are farmers, there being very few artisans. Al-
463 though today a few have learned to do silversmithing, black-
[826] smithing, coppersmithing, or carpentry, ordinarily they are
[335] mainly engaged in agricultural pursuits, and the handicraft is only a side line and that is all.

439 Trade. — The Miao people do not know how to trade. Formerly, the Chinese brought salt and cloth into the Miao villages to exchange for their local products, but there were many dishonest traders, who cheated the Miao, giving rise to

2:Ligg & Ruey--105 E-5 (1933) 1947 AE5 Miao AE5
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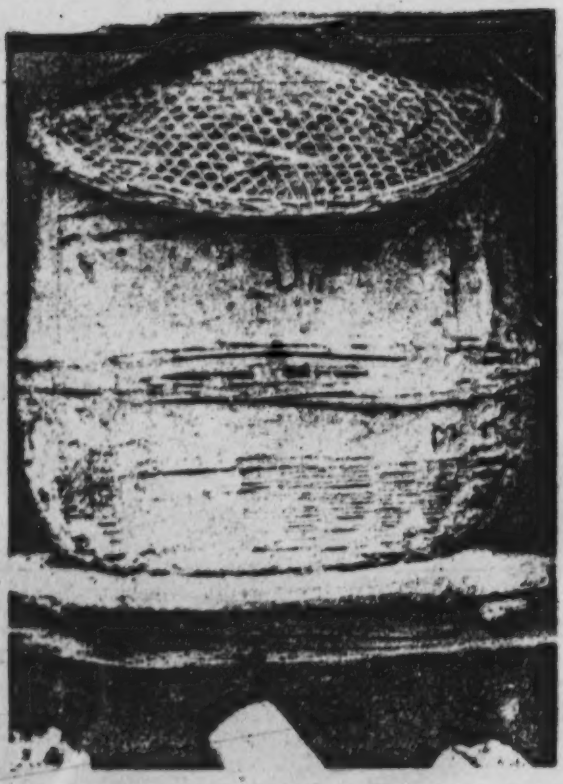

Illus. 39. A honeycomb.

4:Mickey E-5 (1940-?)1947 AE5 Misc AE5

other under, back, over and down (fig. 16, *d*). Two worked together sometimes, but not necessarily in rhythm. The woven baskets were shallow, with handles on the top of the rim through which a carrying pole was thrust and secured by wooden pegs. The bamboo mats in twilled pattern were as large as sixteen by nine feet. A two-inch bamboo pole was fastened to either end to help keep it flat while in use and then easily rolled up for storage.

FIG. 10. Wooden holder for sickle, front and side views.

Two types of basket had a great variety of uses. In a loosely woven one fertilizer was carried to the fields and bundles of rice plants taken from seed beds to fields (fig. 16, *e*). In closely woven ones grain and other crops were brought in (fig. 16, *e*, *f*). When grain was to be sunned it was brought out in these baskets to the mats on the threshing floor and at night it was carried back in them. In this case the worker usually used only one at a time and someone had to help her swing it up to one shoulder, where she held it by putting that hand on her hip. She steadied it with the other hand. In them grain and other produce were taken to market.

Bamboo scoops were used to lift the grain from mats to baskets and a piece of wood with one straight side and a long handle to push the grain around so that all might get the sun evenly. The grain was first spread evenly on the mat and the bits of straw, sticks, etc., swept out with the broom of twigs. This was done several times. After a while the grain was all swept to the edges to allow the center to dry thoroughly and then to the center to allow the edges of the mat to dry. After this the mat was folded over the pile until it was possible to get several people together to put the grain into the baskets and carry it to loft or granary. For more careful cutting of rice straw the women had a knife blade set in one side of a more or less fancy shaped piece of wood or bamboo. This could

415 [160 cont.]
482 The harvested crops are transported on horseback, but more
[492] often on the backs of men...or women. For this purpose the "Méo" of both sexes have pack-baskets which they carry on their backs, fastened to their shoulders by two straps. (Photo 157, Plate 40; photo 107, Plate 39.) This method of carrying burdens applies
[854] also to the transport of small children, whom the "Méo" women place on their backs, enclosed in a sort of sack held at the shoulders by two suspenders. (Photos 103 and 419, Plate 39.) It is the same for the transport of water, which is done by means of large trunks of female bamboo, often fastened together in pairs, with the interior partitions punched through, except for the lowest one. (Photo 346, Plate 36.)

[161] Like the other groups, the "Méo" construct almost all
326 the objects they use. There are found among them blacksmiths who make the agricultural implements of iron (ploughs, harrows, bill-hooks, scythes), silversmiths for the jewelry in silver, copper, or iron.

Every "Méo" is more or less a basket maker, and in all of the
● 285 homes pack-baskets are made, of rattan or bamboo fiber, of which each member of the household possesses a specimen of a size corresponding to his strength.

[294] The clothing likewise is made at home. The hemp is harvested
248 in the bottoms of the cirques and the valleys, broken up and stripped with big wooden combs. It is then spun by hand by the women,
283 then wrapped about a frame with horizontal arms, pivoted on top of a tripod (photo 128, Plate 43), and finally it is wound on bobbins and
286 woven by means of primitive looms, very much like the looms which one finds in remote corners of France. (The house in the foreground on the left in photo 347, Plate 41, shows a portion of one of these
294 looms.) The garments are frequently made in white, with the raw
[386] linen thus obtained. The dyeing of the materials in indigo, red, or green, moreover, is carried out by the processes already indicated for the other groups. We already have mentioned that the "Méo"
[531] employ likewise the process of designing in wax described in connection with the "Man-tien."

155: Abadie--240 G-5 (no date) 1924 AM1 Indochina
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103. "Peu-Méo" Women.

105. "Peu-Méo" Women.

[443]

[285]
[415]

107. "Méo" Market.

419. "Hoa-Méo" Woman.
(Pakha)

/260 cont./

166 484 [201] [361] [731] If the path forks, the head carefully puts branches over the path, by means of which those following can see the direction in which they must continue.

In general, if there is no compelling reason such as war, epidemics, crop failure as a result of rice diseases, and the like, a migration is never farther than a half of at most a full day's march from the old village.

/261/ During the migration one always tries to reach the desired goal by the shortest route. Winding paths are taken only if there are pack animals, and then only as many as are absolutely necessary in order to prevent a breakdown of the animals. Otherwise, it goes straight uphill and then continues along the crest line; upon reaching the end, it goes straight down again, across the valley and usually through a brook, and then again climbs up the next mountain ridge. -- This kind of migration [171] differs fundamentally from that of the Thai peoples, who always, as far as is in any way possible, follow the brook beds in the valleys and, when that is no longer feasible, cross the mountain by the shortest route, in order to reach the brook bed again on the other side. The manner in which the Meau travel reminds one very much of that of the Lapps and makes European ideas seem positively ridiculous. They walk very fast and rest [481] often. In no time a water pipe is carved out of bamboo and [312] makes the rounds, or a stub pipe of wood is lighted (see the chapter "Food and Stimulants"). Water is drunk from every little brook that is reached. Nevertheless they rapidly push onward.

During the migration the intimate association with the natural surrounding is clearly evident. They are constantly looking for useful objects. Whether it be lianas whose fibers will [283] later be twisted into ropes, or those that, cut into strips, will [285] later serve as plaiting material, in no time they are lopped off, rolled up, and fastened to the packsaddle. A squirrel is killed with a well-aimed shot of the crossbow and stowed away in the [224] pack bag; perhaps even a muntjac is bagged. The latter rarely happens, however, for, although otherwise they stalk game as soundlessly as wildcats while hunting, on a migration it is as though all the evil spirits were let loose. The shouting, hooting,

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/312/ Especially numerous are the household inplements of plaited material; above all, the many shapes of the baskets are to be stressed. There are carrying baskets in all sizes, double-walled for heavy loads, loosely plaited for light loads (Ill. 93),[1] large supply-baskets for the storing of /Figs. 178-180 appear here/ food, clothing, and cloth, chicken baskets, small carrying baskets and carrying bags for traveling; moreover, mats for sleeping, for threshing of grain, for covering food, the wide fish-nets, basket weirs, flat rice-baskets and strainers; and also knotted bags and fish nets. All these articles are described in detail in the chapter, "Handicrafts."

/313/ The description of the various opium implements (Ill. 74),[2] which are numerous in every household, all the agricultural and smithy implements, and the work tools and cult objects, musical instruments, weapons, and so forth is contained in the appropriate chapters.

The division of the Akha house into cooking, living, and sleeping rooms is shown in the ground plan, /Fig. 91 (see the chapter, "Settlement and House Construction"). /Figs. 181-183 appear here./

The fireplaces of the Akha (Fig. 181) are square boxes which are filled with earth. They are sunk into the floor of the living room (chapter, "Settlement and House Construction," Fig. 105, R). An iron tripod (Fig. 182) for the cooking pots stands on the ground surface, which is level with the floor. These fireplaces, one of which /314/ is for the men and the other for the women of the house, are used for heating the house as well as for cooking. Moreover, as has been mentioned, in each house there is a hearth for cooking the pig fodder (Fig. 183). This hearth consists of mound of stones which is enclosed on the outside with plaited bamboo. On this stone ring stands the iron basin under which the wood fire burns.

Fire is made, as among the Meau, with flint and iron (Figs. 119-122, chapter, "Household and Kitchen Utensils"). Dry wood dust is used as tinder.

1 [sec cat 116, p 643 - ANALYST]
2 [" " , p 573 - "]

/352 cont./

226 ashes into the mass, and pour it all into the inlet of the pools.
[278] It takes only a few minutes for the stupefied fish to come to the surface. In a short time, the stream is "cleared" of fish, but not only at this spot, for the poison flowing downstream kills for miles farther on primarily the young fish, for which even the diluted poison is still fatal, though it is no longer dangerous for the larger fish.

[227] Fishing is also done with hooks without barbs and with small hand-nets (see the chapter, "Handicrafts," Fig. 347), as well as with simple weirs (Fig. 266). The latter are 60
[285] centimeters high and /Fig. 266 appears here/ plaited loosely out of bamboo strips five millimeters wide, so that only larger fish and crabs are caught. The weirs are put in the brooks. This kind of fishing, in contrast to the fishing methods described, plays only a minor role, although the
[857] young lads in particular like to practice it. In addition, the Meau are masters at catching fish with their hands. They cautiously probe the hiding places of the fish under the stones and roots and, with lightning speed, seize the animals by their gills as they calmly remain in their hiding places. At
[165] this sport, however, many Meau have fallen victim to
[136] poisonous water-snakes.

[221] The time for fishing is after the harvest in the dry season. Then the streams have reached their lowest water level, and a narrow channel connects the deep pools where the fish seek safety. Then every fishing method of the Meau, with the exception of angling with hooks, is productive. The latter, on the other hand, is practiced only at the time of rising water, when the clear water is made turbid by downpours.

[184] Fishing baskets, dams, fences, fixed nets or drag nets,
[227] fishing spears, and /353/ fishing arrows for crossbows or bows are, like harpoons, unknown to the Meau in Thailand.

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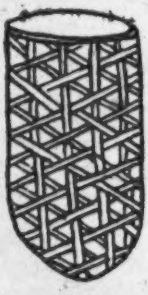
/353 cont./

A 226 The Akha, too, do not know these fishing methods and are not even familiar with fish poison. Moreover, the Akha are not nearly as passionate about it, but they are likewise good fishermen. Like the Meau, they fish with their hands, A [227] with lines, simple hooks and small hand-nets which resemble the fish nets of the Meau. The net, however, is attached to a perforated wooden hoop (chapter, "Handicrafts," Fig. 406); the meshes of the net are like those of the carrying bags.

d) Agriculture

M 243 [433] [171] Whereas gathering, hunting, and fishing play almost only the role of expanding the food base, agriculture is the actual economic basis of all the mountain peoples of Farther India.



M 178 243 407 Fig. 266 Weis-basket of the Meau, about 1/20 nat. size.

The Meau in Thailand, strangely enough, do not arrange their rice fields in terraces, though their neighbors, the Chinese, are famous masters at it, and this agricultural method makes possible the cultivation of wet rice. Thus, on the steep slopes which, without terraces, also do not permit the use of the plow, only hoe culture remains. There are still living witnesses to the fact that in former times, and to be sure not too long ago, the situation was different in the more northerly habitation sites of the Meau M [227] [285] now settled in Thailand. For instance, I found in northern Thailand a few old Meau who were still familiar with the use of the plow. In answer to my question as to why the use of this implement had been given up, an old chief replied: "This land, and even more the country that we had to pass through to reach our present dwelling sites, is mountainous, stony, and does not permit the use of the plow. In our old homeland, too, there were such regions in which one could not use a plow. In

39: Bernatzik--537 E-5 (1936-1937) 1947 AO1 Thailand
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Chapter 21

Handicrafts

● 285 The Meau are very skilled at making plaited work and related manual skills. They plait only by hand without any kind of auxiliary implement. Rattan, bamboo, and tree bast serve as materials. We were able to find the following different baskets among the Meau: /Figs. 327-329 appear here./

Fig. 327 = very strong standing-basket for the storing of possessions (square bottom). There are various sizes of such baskets. They are extremely stable and durable and represent a popular article of trade. The basket has a tiltable cover and

[415]

Figs. 327-329. Standing Basket of the Meau, with Cover, 1/16 nat. size.

Fig. 328, edge-wrapping, and Fig. 329, sample of the plaiting of the above.

two carrying handles plaited on it. The strong edges consist of rattan and are wrapped with bamboo strips five millimeters wide (Fig. 328). The plaiting pattern (Fig. 329) is the same as that of the sleeping mats.

[482] Fig. 330 = light back-basket. Wide cross-strips of split bamboo are plaited in with narrow longitudinal strips in a loose weave, as is shown in the drawing. The basket is lined on the inside with palm leaves.

39: Bernatzik--538 E-5 (1936-1937) 1947 AO1 Thailand

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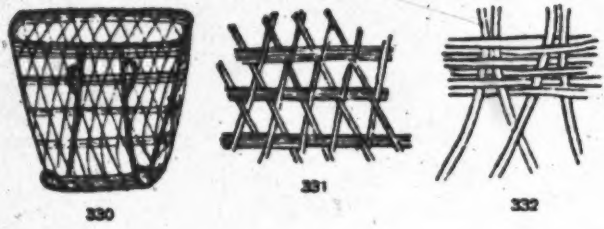
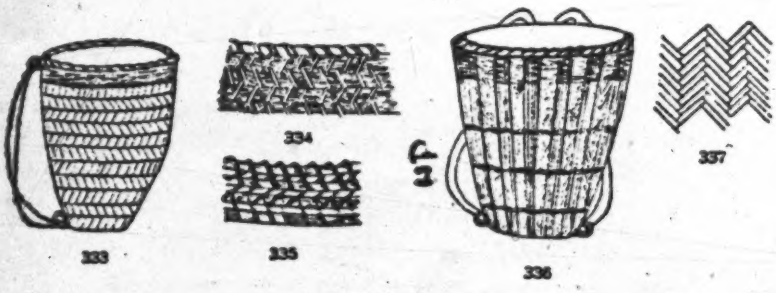


Figs. 330-332. Back-basket of the Meau, 1/18 nat. size.
Figs. 331 and 332. Samples of plaiting of the above.



Figs. 333-335. Back-basket of the Meau, 1/18 nat. size.
Figs. 334-335. Samples of plaiting of the above.

Fig. 336. Carrying and Harvest Basket of the Meau, 1/18 nat. size.
Fig. 337. Plaiting of the interior wall.

/399 cont./

285 482 Fig. 333 = back-basket, most common shape, various kinds of plaiting, with leather straps, wide plaited bands, or twisted strings as carrying straps. Type of plaiting, Fig. 334: every cross-strip consists of three overlapping bamboo strips one centimeter wide. A narrow strip is interwoven vertically. Type of plaiting, Fig. 335: between /Figs. 333-337 appear here/ every cross-strip two centimeters wide there is an equally wide space. Very narrow vertical strips of split rattan, only four millimeters wide.

Fig. 336 = a very common, strong form of the carrying baskets, which are also used as harvest baskets. Vertical strips of cane three centimeters wide are attached over a tight inner wall plaited with bamboo strips four millimeters wide (Figs. 336 and 337) by means of some crosscords. Carrying straps of strips of hide (Ill. 93).[1]

285 [231] /400/ Figs. 338 and 339: chicken baskets, loosely plaited with narrow bamboo strips. Cover and door tied on.

Fig. 340 = flat basket, used as a strainer.

Outer edge (Fig. 341) of tight plaiting of bamboo strips three millimeters wide, plaited loosely within (Fig. 342) with the same material. /Figs. 338-342 appear here./

[243] Fig. 343 = large, flat rice-basket for separating the grain from the chaff. Hulled rice is shaken in it and the chaff blown away. Inner plaiting (Fig. 344) like the plaiting pattern of mats, except for wider bamboo strips about 13 millimeters wide.

[415] Fig. 345 = large supply-basket. Plaiting (Fig. 346) of bamboo strips three centimeters wide. Loosely plaited, vertical walls. There is every size of such baskets. /Figs. 343-346 appear here./

To be mentioned here also are the hanging baskets for the storing of dishes, as is described under Fig. 131 in the chapter, "House Furnishings, Household and Kitchen Utensils."

39: Bernatzik--540 E-5 (1936-1937) 1947 AO1 Thailand
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[231] Figs. 338-339. Meau Baskets for Carrying Chickens, 1/22 nat. size.

[415] Figs. 340-342. Plaited Strainer of the Meau, about 1/20 nat. size.

Fig. 341, outer plaiting, and Fig. 342, inner plaiting.

[243] Figs. 343-344. Flat Rice-basket of the Meau, about 1/12 nat. size.
Fig. 344. Pattern of the interior plaiting.

[415] Figs. 345-346. Supply Basket of the Meau, 1/133 nat. size.
Fig. 346. Sample of plaiting.

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/400 cont./

285 The mats of the Meau are plaited with rattan strips one to one and a half centimeters wide and always display the same plaiting pattern (Fig. 329). The type of plaiting is very tight and the edges are carefully finished, so /401/ that these mats show great durability. They are almost square and on the average 1.60X1.50 meters in size. They are used as an [513] underlayer for sleeping and to spread the ears of rice on during [243] the threshing, as well as for drying the threshed grain.

286 The Meau also produce nets, which are either knotted or crocheted, but not knitted (Figs. 347, 348, and 349). The [413] crochet needle is of wood and consists of a small hook with an attached handle about 20 centimeters long. It is called kŭń.

285 Abadie also mentions the skill of the Meau in the production of plaited work: "Every Meau is more or less a plaiter, [592] and the entire household makes carrying baskets of rattan fiber or bamboo. Every member of the family owns a piece in the size appropriate to his strength."

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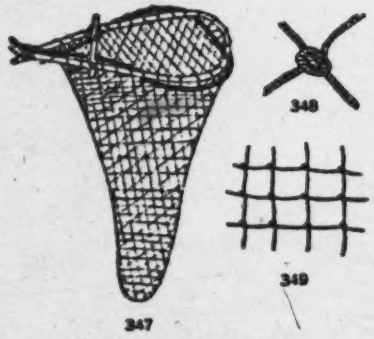


Furthermore the Meau make all the ropes, from the thinnest strings to thick ropes and hide ropes. To make thin strings three fibers of rattan or of the bast /Figs. 347-349 appear here/ of certain trees are twisted on the

[227] [286] Figs. 347-349. Handnet of the Meau for Fishing, about 1/20 nat. size. The knotted net is tied to a stick bent in the shape of a circle. Fig. 348, knots; Fig. 349, net meshes; 1/2 nat. size.

upper or lower leg (Ill. 64). 1 Greater degrees of strength are obtained by adding three fibers each time, so that a thicker

1 [See Cat 116, P470- ANALYST]

/407 cont./

325 The bellows (Fig. 362), which consists of a wooden cylinder (a) made of boards joined together and sealed with wax, to which an air pipe (b) is attached. Fitted into the hollow space of the cylinder is a piston (Fig. 363, c) consisting [237] of two wooden disks, between which chicken feathers are pasted as packing. By means of an iron rod with a handle (d) the piston is /408/ pushed back and forth in the cylinder. When the iron rod is pulled out, the opening (e) of the cylinder, which has a small bamboo disk fastened to one end, is closed off on the inside through air pressure. Thus, no air can escape from the cylinder, but with the return thrust goes toward the fire in the air pipe terminating in a clay part (Fig. 364). Since the air pipe is not put at the end, but in the middle of the cylinder, stronger compression is sacrificed, to be sure, but the air supply is not thereby interrupted, since it continues with both thrusts of the piston. /Figs. 362-372 appear here./

The anvils (Figs. 366 and 367), of which there are usually several in various shapes and sizes in a smithy. The supporting pegs are of wood, the upper part of iron.

[285] The annealing basket (Fig. 368) is a piece of cylindrical basketwork that terminates in a funnel-shaped opening at the top. It is filled with wet clay and serves for cooling off the hot metal.

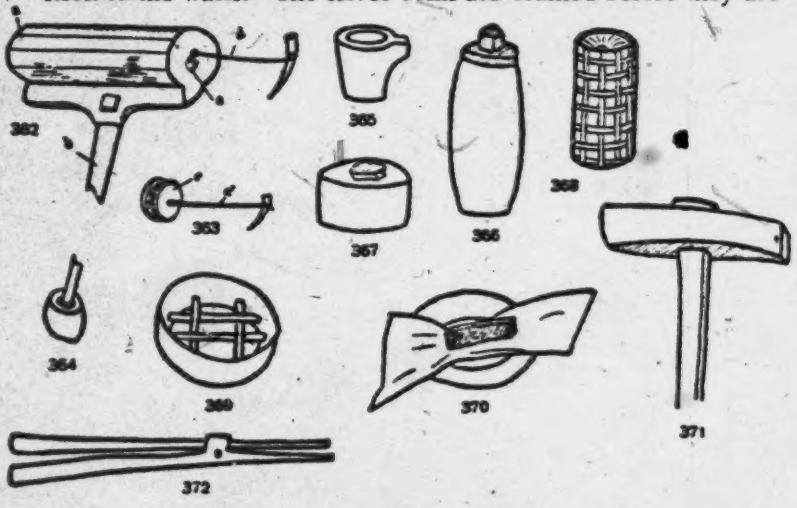
[415] As a casting mold one uses a small calabash, into which four small wooden sticks /409/ are put in the fashion shown in the drawing, Fig. 369. A cloth moistened with cold water is put over the sticks (Fig. 370). The liquid metal is poured from the crucible into the middle between the wooden sticks. When cold, it has the desired bar shape.

[413] The sledge hammer (Fig. 371), in various sizes, is flat on one side and has a chisel-like edge on the other. The wooden handles are simple and straight, though of various lengths.

[413] The blacksmith's tongs (Fig. 373) come in various sizes; they are made in two parts.

/409 cont./

325 [439] Iron is bought from Chinese traders, or from the Lao, Schan /Shan/, or Burmese, in the form customarily traded in northern Thailand, four-cornered, square bars four to five centimeters thick and 50 centimeters long. Silver, brass, copper, and lead also come from them. In order to obtain [177] silver, the Meau melt Chinese, Burmese, or Indochinese silver coins in the crucible (Fig. 365) of porous stone and pour the silver into the mold (Figs. 369 and 370) which was previously lined with cloth so that the molten metal will not stick to the walls. The silver coins are crushed before they are



Figs. 362-372. Forging Equipment of the Meau.

Fig. 362. Bellows, 1/30 nat. size. Fig. 363. Piston of the bellows. Fig. 364. End of the pipe. Fig. 365. Smelting pot of stone, 1/6 nat. size. Figs. 366-367. Anvils, 1/35 [295] nat. size. Fig. 368. Annealing basket, 1/25 nat. size. [415] Fig. 369. Casting mold, 1/7 nat. size. Fig. 370. Casting mold in use. Fig. 371. Sledge hammer, 1/6 nat. size. [413] Fig. 372. Blacksmith's tongs, 1/6 nat. size.

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/421/

A 487 [361] [464] The paths in the territory of the Akha are wide and kept in good condition, as is shown by Ill. 31.[1] The difference lies in the fact that among the Akha the villages are very populous and their paths are therefore more frequented. Moreover, every village settlement of the Akha has a much greater labor force at its disposal than the villages of the Meau.

M 482 The primary means of communication among the Meau is porters who transport loads on their backs on carriers (see the chapter, "House Furnishings, Household and Kitchen Utensils," Figs. 178-180) or in baskets (see the chapter, "Handicrafts," Figs. 330, 333, and 336), which are carried, in the fashion of our rucksacks, without a forehead strap (Ill. 93).[2] Wherever M 492 the nature of the terrain permits, the Meau also use, as has already been discussed in the chapter, "Means of Subsistence," the section, "Animal Husbandry," small reddish-brown cattle or small horses as /Figs. 418-422 appear here/ /422/ pack animals, which for this are provided with a special packsaddle (Ill. 81)[3] which is the same for both breeds.

The packsaddle (Figs. 418 and 419) consists of a wooden frame (A), on which a board (B) is mounted. Under the board is fastened a straw-filled cushion (C), which lies on the crupper M [283] of the animal. This packsaddle is fastened on by means of a strong strap (D), about five centimeters wide and plaited out of fiber cords, around the body of the animal. In addition, a hide strap (Fig. 420, G) with iron buckles (H), which is fastened to the packsaddle, leads around the chest of the animal, and a cord with wooden balls strung on it (Fig. 421, E), which come under the tail of the animal, runs around its hind quarters.

M [231] [171] [285] In regions where it is possible to breed horses, the Meau also know how to ride. They use stirrups of iron, such as the Chinese use, but also homemade ones, which are plaited out of rattan (Fig. 422).

[1] [See cat. 116, p250- ANALYST]
[2] [" " " p643- "]
[3] [" " " p596- "]

39: Bernatzik--567 E-5 (1936-1937) 1947 AO1 Thailand
AKha A04
Miao AE5

M 492 [493] [184]

/422 cont./

On the other hand, carts, sedan chairs, and hammocks are unknown. Occasionally cattle are also used as riding animals, but these animals play a subordinate role. The conditions in Indochina are similar, according to a description by Abadie (1).

1. Page 160.

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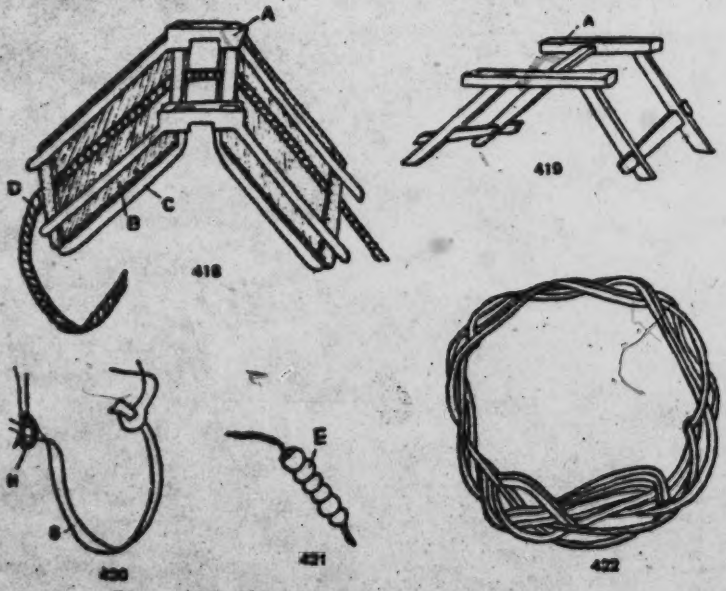
Among the Akha, the use of domestic animals as pack animals is even less frequent than among the Meau. Goods are transported almost exclusively by porters who use carrying baskets with shoulder boards and forehead straps (see the chapter, "Handicrafts," Fig. 374).

M 492 [283]



Figs. 418-422. Packsaddle of the Meau.

Fig. 418. Packsaddle for cattle, 1/20 nat. size. Fig. 419. Wooden frame of the packsaddle, 1/20 nat. size. Fig. 420. Hide strap, 1/15 nat. size. Fig. 421. Tail strap, 1/16 nat. size. Fig. 422. Stirrup, 1/5 nat. size.

M [285]